

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 11.]

HARTFORD, SATURDAY MORNING, MARCH 28, 1835.

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THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD.  
HARTFORD, CONN.

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From the American Baptist.  
RELIGION IN GERMANY AND  
SWITZERLAND.

HAMBURG, Dec. 5, 1834.

Rev. C. C. P. Crosby:

My Dear Brother—  
Your accepted letter, dated (it looks  
like January—but I think it must be June 10th.)  
with the accompanying parcel, did not reach me  
till the close of September. I found, on  
close enquiry, that they had made the voyage  
twice before they were delivered. I was, when  
I received your favor, just on the point of set-  
ting out on a tour for the Edinburgh Bible Soci-  
ety, from which I have only recently returned.  
These circumstances will account for the long  
time that has elapsed before I could send you an  
answer.

And now, my dear brother, allow me first of  
all to present my warmest thanks to you and  
other Christian brethren in your highly favored  
country, for the interest, kind feeling, and gen-  
erosity manifested to one of the meanest of  
Christ's members. But you have done well,  
for my spirit has been refreshed by it, and my  
heart encouraged in the work in which I am  
engaged.

My highly esteemed and beloved brother  
Sears, having already sent the particulars of  
the formation of the little church over which  
the Lord Jesus, I trust, has made me over-  
seer, to America, it is not necessary to go over  
the same ground again. I shall confine myself  
to giving a brief view of the state of the little  
church since brother Sears baptized us. The  
Lord has been with us, and has done indeed  
great things for us, whereof we are glad. Five  
individuals, of whose conversion I have satis-  
factory evidence, have been baptized by me,  
two of them are already members with us, two  
are proposed for membership, and the other, a  
young man from the borders of Russia, has  
gone home with the intention to make known  
the gospel of Christ to his relatives and friends.  
This young man was converted in France, and  
had, by a constant and attentive perusal of the  
New Testament, with which he was well ac-  
quainted, having read no other book, been con-  
vinced, before he came to Hamburg, that adult  
baptism by immersion was what was taught in  
Scripture. At Frankfurt he was directed by a  
dear Christian brother, the minister of the French  
Reformed Congregation, to call on me in pass-  
ing through Hamburg, which he did, and was  
by that means, before he returned to his native  
place, enabled to submit to that ordinance, of  
the original institution of which there is not a  
vestige left in the practice of the anti-Christian  
churches on the continent of Europe. I rejoice  
to add, that I have, since this brother left us,  
had most pleasing accounts of his conduct,  
and that with great boldness he defends the  
truths we believe, and the principles on which  
we are established. May the Lord, who is to  
the present day choosing the foolish things to  
confound the wise, make him the instrument by  
which his own truths shall be made the power  
of God to many sinners in those regions of sin  
and death.

Another Christian brother has been added  
to our number, who was previously baptized.  
The internal affairs of the church have gone on  
well, and I trust, that love, the brightest of  
Christian graces, has to a good degree flourished  
among us. The ordinances of the Gospel have  
been greatly blessed to us—especially the  
Lord's Supper. Several individuals have been  
recently brought under deep conviction, which  
I hope and pray may end in conversion. We  
have met with no interruption from the authori-  
ties, a circumstance which demands our highest  
gratitude. This is indeed the finger of God—  
for adult baptism is such an unpardonable sin,  
even in the eyes of serious Germans, and es-  
pecially of the priests, that it is treated as the  
worst kind of heresy. But if God will work,  
who can hinder him?

One of our beloved brethren, named Lange,  
has been called home—he died in a few hours  
of that fatal malady, the cholera. The last day,  
(it was a Sabbath,) he spent on earth, he was  
fully employed in his Master's work. On that  
day he visited, in company with another brother,  
about 40 poor families, furnishing them with  
Tracts and Bibles, and directing them to the  
Saviour. The free and sovereign grace of God  
had been fully glorified in his conversion, and  
in his life and conversation, he was truly an  
Israelite, in whom there was no guile, and I re-  
joice in the glorious hope, that he is now shin-  
ing as a chosen stone in the mediatorial crown  
of Zion's God and King. Thus, you see, be-  
loved brother, we have had both to rejoice and  
to weep, but in all, we have felt the supporting  
hand of Him who is ever with us, who is in us  
—who guides us by His counsel, and afterwards  
receives us to his glory. To him be honor and  
glory for ever. Amen.

I have a large and extensive missionary field  
before me, and though, in some respects, as a  
Baptist, the difficulties seem insurmountable,  
we must not look at them, but Him who can re-  
move or give grace to overcome them. I have  
already very many interesting conversions, and  
some among them who are convinced that our  
practice on baptism is scriptural, but who, from  
fear, or other causes, do not as yet step into the  
path marked by the foot-steps of Christ. On  
my late tour I met with a dear young man, for-  
merly a Roman Catholic, who was brought to  
the knowledge of the truth a short time ago, in  
Italy, and afterwards baptized by a Baptist  
preacher in Switzerland. My soul adored  
and magnified the Lord, after I had had an in-  
terview with him, when I found how correct and  
scriptural his views were on all the glorious  
truths and ordinances of the Gospel. I shall  
in a few days furnish him with a Bible and  
Testament, and such other religious publica-  
tions as are at my command. In Switzerland  
the Lord is making bare his arm; upwards of  
60 believers have been baptized by brother  
Frolich, and the work is spreading. In regard  
to the Temperance cause, nothing has been done  
as yet, with the exception that the members of  
my little church are all in favor of an entire  
abstinence, and that I intend to form a Tem-  
perance Society as soon as circumstances will  
allow. The worst of it is, I have no funds to  
publish anything in favor of the Temperance  
cause. Perhaps you can do something for us.  
I have also written to the Baptist General Tract  
Society for assistance, for publishing another  
Tract on baptism, and the Memoir of Mrs.  
Judson—a book which would do much good,  
through the Divine blessing. But now my  
dear brother, though I might touch on many  
other interesting subjects, and I fear you ex-  
pect much more from me than this scrawl, for  
the present I must bid you farewell, and com-  
mend myself and my work to your intercession  
at the throne of Grace.

Yours in the best of bonds.  
J. G. ONCKEN.

## NATIONAL HONOR.

The next great element of a nation's honor,  
is a spirit of philanthropy. A people ought to  
regard itself as a member of the human family,  
and as bound to bear part in the work of human  
improvement and happiness. The obligation  
of benevolence, belonging to men as individu-  
als, belongs to them in their associated capaci-  
ties. We have indeed no right to form an as-  
sociation of whatever kind, which severs us  
from the human race. I care not, though  
men of loose principle scoff at the idea of a na-  
tion respecting the claims of humanity. Duty  
is eternal, and too high for human mockery;  
and this duty in particular, so far from being a  
dream, has been reduced to practice. Our own  
country, in framing its first treaties, proposed  
to insert an article prohibiting privateering;  
and this it did in the spirit of humanity, to di-  
minish the crimes and miseries of war. Eng-  
land, from philanthropy, abolished the slave  
trade and slavery. No nation stands alone;  
and each is bound to consecrate its influence to  
the promotion of equitable, pacific and bene-  
ficial relations among all countries, and to the  
diffusion of more liberal principles of inter-  
course and national law.

This country is entrusted by God with a mis-  
sion for humanity. Its office is to commend to  
all nations free institutions as the sources of  
public prosperity and personal dignity, and  
I trust we desire to earn the thanks of hon-  
or of nations, by fidelity to our trust. A people  
reckless of the interests of the world, and pro-  
fitably selfish in its policy, incurs far deeper  
disgrace than by submission to wrongs; and  
whenever it is precipitated into war by its cu-  
pidity, its very victories become monuments of  
its guilt, and deserve the execration of present  
and coming times.

I now come to another essential element of  
a nation's honor, and that is the existence of in-  
stitutions which tend and are designed to elevate  
all classes of its citizens. As it is the im-  
proved character of a people which alone gives it  
an honorable place in the world, its dignity is  
to be measured principally by the extent and  
efficiency of its provisions and establishments  
for national improvement, for spreading educa-  
tion far and wide, for purifying morals and re-  
fining manners, for enlightening the ignorant  
and succoring the miserable, for building up  
intellectual and moral power, and breathing the  
spirit of true religion. The degree of aid given  
to the individual in every condition for un-  
folding his best powers, determines the rank  
of a nation. Mere wealth adds nothing to a  
people's glory. It is the nation's soul which  
constitutes its greatness. Nor is it enough  
for a country to possess a select class of edu-  
cated cultivated men; for the nation consists  
of the many, not the few; and where the mass  
are sunk in ignorance and sensuality, there you  
see a degraded community, even though an  
aristocracy of science be lodged in its bosom.  
It is the moral and intellectual progress of the  
people, to which the patriot should devote  
himself as the only dignity and safeguard of the  
state. How needed this truth! In all ages,  
nations have imagined that they were glorify-  
ing themselves by triumphing over foreign foes,  
whilst at home they have been denied every  
ennobling institution, have been trodden under  
foot by tyranny, defrauded of the most sacred  
rights of humanity, enslaved by superstition, bur-  
ied in ignorance, and cut off from the means  
of arising to the dignity of men.

They have thought they were exalting them-  
selves in fighting the very despots who  
ground them in the dust. Such has been the  
common notion of national honor, nor is it yet  
effaced. How many among ourselves are un-  
able to stifle their zeal for our honor as a peo-  
ple, who never spent a thought on the institu-  
tions and improvements which ennoble a com-  
munity, and whose character and examples de-  
grade and taint their country as far as their in-  
fluence extends.—Channing's Sermon on War.

From the Vermont Telegraph.

Now is our salvation nearer than when we be-  
lieved.—Rom. 13, 11.

The fact stated in this passage, is presented  
by the apostle as one which should excite  
Christians to zeal and activity in the work ap-  
propriate to their present state of existence.—  
This is apparent from its connexion. "And  
that, knowing the time, that now it is high time  
to awake out of sleep, for now is our salvation  
nearer than when we believed." This last  
phrase seems to be presented as a reason why  
Christians should awake out of sleep. Every  
day which has passed over their heads since  
they have embraced the gospel, has brought  
them one day nearer the close of their earthly  
existence, and to the enjoyment of complete  
salvation. Properly considering that their sal-  
vation was then actually much nearer than  
when they first believed, the apostle no doubt,  
thought, might have a beneficial influence up-  
on his brethren at Rome. It is equally ap-  
propriate to Christians at the present day. Duly  
weighing the import of this passage will excite  
many reflections of a profitable nature.

It will lead Christians to consider how long  
they have heard and professed the gospel. If  
we feel, my Christian brethren, that these  
words are addressed to us, they will lead us,  
almost involuntarily, to reflect upon the time  
which has rolled away since we heard and pro-  
fessed the gospel of Christ! Suppose that  
these words were to be addressed, by a voice  
from heaven, to us individually, "Now is your  
salvation nearer than when ye believed," would  
it not immediately throw our thoughts back  
on the past? Should we not be led to inquire,  
how long is it since I first believed the record  
which God has given concerning his Son Jesus  
Christ? Is it one, or five, or ten, or twenty  
years? And what has been my improvement  
of that time, which has been continually wait-  
ing me towards my eternal rest? Have I im-  
proved it in such a manner, and made such high  
attainments in holiness that I can be justified in  
spending the remainder of my days in indol-  
ence? Has my time, since I avouched the  
Lord to be my God, been consecrated to Him?  
Has every moment which has been wafting me  
towards final salvation, been given to God?—  
Dare we any of us assert that this has been the  
case with us? Should we do it, it would only  
prove our daring hypocrisy or awful delusion.  
Instead of making such assertions, I trust we  
shall, in the review to which the words natu-  
rally excite us, be disposed to say, much, nay,  
the greatest part of my time has been wasted.—  
When I look back and call to mind the days,  
the months, and the years, which have rolled  
away since I professed the gospel, I am asha-  
med and confounded. I blush when I reflect  
how many days have been devoted to vanity  
and folly; how many Sabbaths have been mis-  
improved, how many rich instructions have  
been wasted upon me. Can it be that I have  
so long professed the gospel, and made so little  
advance in holiness? Is my salvation in real-  
ity nearer than when I believed? Were I to  
judge from what I feel and see in my own  
breast, I should conclude that it was more dis-  
tant, rather than nearer. I feel now as though  
I were more unfit for heaven, than when I first  
believed. And can it be that I am now near-  
er that holy place? 'Tis true, I have for a long  
period professed to be a follower of Christ;  
and to be living in expectation of a heavenly  
inheritance. I have richly enjoyed the means  
of grace. I have been favored with Sabbaths  
and sanctuary privileges. The word of God  
has been in my hands. The servants of Christ  
have proclaimed his gospel to me. They have,  
in glowing colors, depicted the infinite love and  
compassion of the Saviour. But what has been  
the effect of all these privileges and blessings?  
After being so long under instruction, as in the  
school of Christ, am I any more holy? Is my  
heart now any more in love with the character  
of God, with the privileges of his house, and  
the ordinances of his word, than when I first  
believed?

Alas, I fear the reverse of all this is the  
case with me. And am I approaching nearer  
to the mansions of perfect purity, holiness and  
love? If such be the case, ought I not imme-  
diately to awake out of sleep?

From the Boston Recorder.  
CONSIDER, AND ACT.

MR. EDITOR,—In passing repeatedly, over  
various portions of the Northern States, I per-  
ceive that great efforts are making to corrupt  
the public mind, by means of indecent and im-  
pious pictures. They are often put in frames,  
and hung up about in such places as are adapt-  
ed to catch the eye, pollute the imagination, and  
corrupt the heart. You may sometimes find  
them in a certain sort of barber's shops; and  
they have begun to make their appearance in  
the washrooms, and certain other places, of  
some steamboats. They are increasing in num-  
ber, variety, grossness and publicity. It is the  
intention to bring them forward as fast, and to

spread them as extensively, as the public mind  
will bear. And in this way, it is hoped, virtue  
may be more speedily banished, and vice be  
made more widely to triumph through the land.  
In some shops in Massachusetts, and in some  
steamboats between that and the State of Ma-  
ryland, virtuous passengers have been pained  
and insulted by those lewd and filthy exhibi-  
tions. You may see what I mean, Mr. Editor, unless  
there has been a late change, in some barber's  
shop, not far from Rhode Island, and the wash-  
room of a steamboat which has run on some  
part of the route, between Providence and Bal-  
timore. Now what I propose is, for all virtuous  
citizens to withdraw their patronage entirely,  
from all boats and shops and establishments of  
every sort in which such nuisances are seen, to  
bestow it on those in which nothing is found to  
shock the virtuous sensibility and to corrupt the  
morals of the country. And if you, Mr. Editor,  
will call the public attention to this subject,  
and invite all other Editors who are friendly to  
good morals, to do the same, you will perform  
an important service to the community, and  
greatly oblige  
MANY TRAVELLERS.

Scene in New York.—It will appear from the  
following article, which we take from the New  
York Commercial Advertiser, that a scene of  
unusual character was lately exhibited in the  
streets of New York.—Watchman

Extract of a communication to R. M. Hart-  
ley, dated,  
New York, Feb. 27, 1835.

Dear Sir,—  
The cause of temperance in this Ward, (the  
12th,) is evidently advancing. The anniver-  
sary of our society, which was held last evening,  
in the Baptist meeting house, 18th street, was  
more numerously attended than any other since  
our organization. Being disappointed in ob-  
taining speakers, the duty devolved on myself,  
as President of the society, to address the meet-  
ing. At the close of the address, while the  
pledge was circulating to receive signatures,  
one of our leading grocers came forward and  
addressed the audience. He stated that his  
mind had become gradually impressed with the  
truth of temperance principles, and now he was  
fully convinced that the traffic in ardent spir-  
its was wrong. He was prepared to pledge  
himself, neither to use or vend them; reserving,  
however, the privilege of making some whole-  
sale disposition of his present stock, which, ow-  
ing to his previous reflection on the subject, he  
had suffered to become very much reduced.—  
He thought the cost of his liquor on hand could  
not exceed \$200, but this was more than his  
circumstances would permit him to sacrifice, or  
he would empty it into the streets. On being  
asked how much he would be willing to sacri-  
fice, taking the estimate at cost? He replied  
10 per cent. One of our most reputable citi-  
zens, proposed to defray the expense of a pur-  
chase by subscription, which was approved, and  
a committee appointed to value the liquor,  
which, deducting 10 per cent. from the cost,  
was found to exceed \$100. This sum was  
pledged the same evening, and Messrs. Wm.  
and George Parsons, owners of the concern,  
signed the temperance pledge.

This morning, at nine o'clock, in the pres-  
ence of a concourse of citizens, the liquor casks,  
containing brandy, gin, rum, and cordials, about  
200 gallons, were rolled out of the store, and  
their contents emptied into the streets. The  
respectability of the persons engaged in the  
transaction, and the public manner in which it  
has been done, will, I doubt not, advance the  
interests of the cause in this community. I  
have only time to add, I hope many will go and  
do likewise.

Yours, truly,  
DAVID BERNARD.

## AN OLD TEMPERANCE SOCIETY.

The organizing of the Society of the Nazari-  
tes, strictly a total abstinence society, is record-  
ed in the 6th chapter of Numbers, and about  
1500 years before Christ. It seems to have  
been a voluntary thing, like Temperance Soci-  
eties of present date; about 650 years after,  
(see Amos ii. 11, 12,) we find God censuring  
the Jews for offering wine to the members of  
this society, i. e. for tempting them to drink.  
Sampson Agonistes, the strong man, was a  
member of this society, and though he never  
tasted wine, was able, on his own shoulders, to  
bear off the masonry gates of a city, and with his  
own hands to pull down the houses of his ene-  
mies.

## INFERENCES.

1. Temperance Societies are not new things,  
as represented by opposers. They have existed  
at least 3300 years.

2. It is not new to have them opposed by those  
professing to love the Lord. The Jews, (see  
Amos ii.) the professed people of God, opposed  
as professors do now. They doubtless repre-  
sented temperance folks as foolishly stint, and  
too mean to be in the church.

3. If Temperance Societies are not command-  
ed in the places above quoted, they are highly  
commended by the Lord, and rules prescribed  
for the government of members. God does  
not prescribe rules for his people engaged in a  
wicked scheme, but he does for those in a Tem-  
perance Society, therefore Temperance Soci-  
eties are approved of God.—Chr. Index.

Slaves at New Orleans are 25 per cent high-  
er than last year! not over 220 in the market!  
Sales brisk, and demand steady!

## From the Journal of Freedom. SLAVERY IN THE DISTRICT OF COLUMBIA.

We say then, let the people of the free States  
insist firmly and manfully, that the abuses ex-  
isting in the district shall be reformed. Let  
them insist that the public prisons shall be no  
longer prostituted to the use of miscreant slave  
holders. Let them insist that every slave bro't  
into that territory for sale, shall, of course, be  
free. Let them insist that the legislation of the  
district shall be conducted, and its government  
administered for the benefit of the people there  
governed—the entire people. Let them insist  
that every man there, as in all really civilized  
countries, shall be presumed to be free till it  
is proved that he is a master, and shall  
be presumed to be innocent, till it is pro-  
ved that he is a criminal. All this, and  
much more may be done without any infringe-  
ment on the property which the master is sup-  
posed to have in the slave. All this may be  
carried through Congress, not indeed in a single  
enactment, or at a single session, but by taking  
up one thing at a time, and by advancing from  
one act of reform to another. And when all  
this has been done, the greatest obstacles in the  
way of still greater improvements will have  
ceased to exist.

We know that Southern men bluster dread-  
fully, and threaten to dissolve the Union,  
whenever the subject of slavery is touched in  
Congress. Nor can there be any doubt that  
rash and reckless legislation—the abolition  
of slavery in the district by a single vote—might  
be used to kindle an excitement that should end  
in civil war, dissolving the national compact in  
blood. We are by no means sure that such  
would be the result; we only say that it might  
be, and that the chances of such a result ought  
to be considered by the government. But let  
the proposal be for a specific and individual re-  
form,—e. g. let a bill be introduced for an act  
to regulate the public prisons in the District of  
Columbia, and providing that none shall be  
imprisoned there except for crime, and let us  
see who will threaten to dissolve the Union.—  
Or to take a stronger instance, let an act be  
proposed, providing that every man shall be  
presumed to be free, till proof is brought show-  
ing that he is a "person held to service;" and  
let us see who will tell us that such a reform vi-  
olates the rights of property, and shall not be  
effected but with the dissolution of the Union.

But they will threaten! Well, let them  
threaten. If the Union cannot be preserved  
except on the condition that the people of the  
United States shall furnish accommodations at the  
seat of government for the more convenient  
prosecution of the slave trade, and shall keep,  
for the incarceration of victims guilty of no  
crime, the most horrible prisons that there are  
this side of Tartarus,—if the Union must be dis-  
solved unless the people will agree that at the  
Federal Metropolis freemen shall be imprison-  
ed as slaves till they prove their freedom, and  
having proved themselves free, shall be sold as  
slaves to pay for the expenses of their own im-  
prisonment—then let the Union be dissolved.

In the debate on slaves in the District of Co-  
lumbia, the reader cannot but notice how en-  
tirely and unanimously the Southern gentlemen  
forget that the only legitimate end of any gov-  
ernment is the welfare of the subjects of that  
government; and that there are 10,000 per-  
sons in the district of Columbia, subjects of the  
national government, for whose welfare, for  
whose protection from all sorts of injury and  
outrage—there is no vestige, no shadow, no  
pretence of legal provision. This is Ameri-  
can legislation—almost within sight of the tomb  
of Washington.

## From the American Baptist. THE PLURALITY OF WORLDS.

If we find among these distant groups or sys-  
tems of suns the same equal description of  
aureas, and the ratio of periodical times, we con-  
clude that the stars of each system attract one  
another; that the force by which they are at-  
tracted varies inversely as the square of the  
distance, and is, therefore, similar to gravity;  
and lastly, that motion is there governed by the  
same laws as here. Now we do find this to be  
the case. The motions of double stars have  
been very accurately observed, among others  
by Sir J. Herschel; and he has ascertained that  
their motion is subject to these laws. He has  
accurately determined their periodical times,  
the axis majores, and eccentricities of eight of  
them; and in every respect does he find the re-  
lations which exist between the planetary mo-  
tions, to obtain among the bodies which com-  
pose these far remote systems. What then  
is the conclusion?—that all these multipli-  
ed and isolated systems which people space,  
and of which the universe is the aggregate, are  
subject to the same laws of motion and force  
as obtained here. Thus the laws of gravita-  
tion and motion, which Newton showed to em-  
brace at once the fall of bodies at the earth's  
surface, and the phenomena of our planetary  
system, must be extended to the region of the  
fixed stars, and are universal. With us all  
matter is crowded with life, every interstice in  
it is but the habitat of some organized living  
agent, or the space wherein some form of vege-  
table life develops itself. Now the matter of  
the planetary bodies is analogous to ours in  
every other respect, why not in this too, the ap-  
pointed dwelling place of organized living be-  
ings? And if of the subordinate classes of these,  
why not of intelligent living beings? surely, in  
the absence of an opposite state of things, we



are bound to conclude by far the most reasonable supposition to be, that our planet, which is in every other respect, a sample of the other bodies of our system, resembles them in this also; they as well as ourselves have their day and night, their summer and their winter; why, as with us, should not these changes be coupled with the phenomena of animal and vegetable life? What a prodigious field of speculation is thus opened to our view! Mercury for instance completes his year in about one-quarter of ours, and he receives about seven times as much heat from the sun. What then is the vegetation, and what the class of living beings suited to this rapid change of seasons and glowing temperature?—Jupiter's year is nearly twelve of ours, and each of his seasons is thus three years in length; what gigantic vegetation is that which goes through this toilsome period of change? His day is about ten hours long.—

What development of animal life is that whose periods of repose come more than twice as frequently as our own? Four bright moons illuminate the short night of this planet. Why is this short period of repose brightened almost into daylight? But if it be by far the most probable of the two hypotheses to suppose that the planets of our own system, because of the analogy they bear in other respects to our own planet, display with it the wonders of animal and vegetable creation, then must the planetary systems which unquestionably surround the stars, too, having a direct analogy to those of our system, be admitted to be, like them, but the means, but the agents in the dissemination of life through all space; thus all the boundless fields through which the stars of heaven take their course are peopled with beings who bow before God in speechless thanksgiving for the enjoyment of the blessing of life, or whose privilege it is to offer to him the incense of reason and of the understanding.

From Johnson's Sermons.

#### MINISTERIAL POPULARITY.

But the misfortune is, in too many instances, ministers do not regulate their desire of popularity by its subservency to their usefulness, but seem to regard it as an end, rather than a means. The acceptance with which the public appearances of most preachers are at first regarded, too often generates an undue and exorbitant avidity for praise, which it requires years of experience and of disappointment to correct and cure. But while the passion lasts, and it is to be lamented in many cases it lasts too long, it often produces the most strange and pernicious effects. The preacher who has surrendered himself to the influence of the passion for popular applause, has no other standard of excellence than the changing tastes of a changing world, and gradually becomes less fastidious as to the source from whence he draws his delusive opiate. At first, indeed, he may be satisfied with the calm approbation of persons of knowledge and judgment; but when that is withheld, the passion must be fed, although with coarser food, even with the applause of the ignorant or foolish, or with the flattery of the base.

"Praise from the shrivel'd lips of toothless, bald  
Decrepitude, and in the looks of lean  
And craving poverty, and in the bow  
Respectful of the smutch'd artificer,  
Is oft too welcome."

And when this passion gains the dominion of the heart, the preacher's integrity and moral worth are in danger, or rather they are lost, for he has no fixed standard of excellence or of truth—no guide but the shifting taste of those whose applause he courts, and whose censure he dreads. In determining his general mode of teaching, and in the selection of the particular topics of discourse, he is guided not so much by a regard to the dictates of his own mind, as by the effect which it may have in securing and establishing his success. Provided he can please, he is not so much concerned to what extent he profits his hearers. Every topic which he fears would give offence, or which might affect the popularity of his name, must be carefully avoided, and perpetual changes rung on the themes to which the fashion of the day has given a temporary currency. His chief anxiety before engaging in any particular public duty, is, how shall he do it so as most effectually to secure attention and applause; and when he has performed it, his next solicitude is to learn whether he has produced the wished for effect. In this manner he constitutes himself an humble pensioner on public caprice, and places his happiness on the most precarious foundation. At one time, he is elevated to rapture by some half formed compliment to his orthodoxy or his eloquence, and at another he is sunk to sadness, when the expected refreshment is forgotten or withheld. He views with jealousy those who are merely the silent spectators of his career; and if they obstinately refuse their suffrage to his real or fancied merit, they are in danger of becoming the objects of something more formidable than his jealousy.

It is obvious, that in a mind over which the passion for popular applause has gained this uncontrolled dominion, the sentiment of piety will have but a subordinate place and exert but a secondary influence. Accustomed to regard public applause as the only, at least, the chief prize for which he contends, he gradually contracts the habit of regarding the truths, duties, and consolations of religion in reference to the effect which the illustration of them will have upon those to whom he is officially called to address them. He begins to view the great and important realities of the gospel chiefly as the instruments by which he acquires and sustains the admiration of the people; and acquires the habit of thinking so much on the effect which his exposition of religious truth has on those whom he addresses, that he leaves little time, and sometimes less inclination, for instituting any inquiry as to the effect which it has upon himself.

The habit which the excessive love of popularity superinduces, of regarding his ministrations chiefly in reference to the people, of necessity precludes him from deriving from them

any improvement in the things that belong to his peace. He is accustomed to look so much around him, and to watch the rise or fall of his fame, that he has no inclination to look within, or to inquire what is going on there; and his religion is so public and so general, that he remains a stranger to its secret and sanctifying influence.

For a season, he may be floated along by the tide of fame, and his heart beat high at the voice of praise; but when popularity begins to diminish or to veer,—for mutability is impressed on it as well as on every other human enjoyment,—he has then no other resource than to moralize on the fickleness of mankind, to lament their want of discernment, and to sigh over the laurels that have perished in the dust.

From the N. Y. Observer.

#### Premium of \$200 for four short Tracts.

The sum of \$200 is offered, through the Committee of the American Tract Society, in four premiums of \$50 each, for the four approved tracts, not exceeding four, or at most, eight pages each, (or 12 pages if a narrative) best adapted to interest the great mass of readers, and guide them individually to Christ, and for general distribution, as an introduction and auxiliary to Christian effort and prayer for the salvation of men.

Committee of award—Rev. Thomas de Witt, D. D., Rev. Benjamin C. Cutler, and Rev. Wm. R. Williams. Manuscripts to be transmitted, post paid, to Wm. A. Hallock, Cor. Sec. of the Am. Tract Soc., No. 150 Nassau street, New York, on or before the Society's ensuing anniversary May 13.

"The Committee" say they in their announcement, "beg writers to place themselves in the immediate presence of God, and write as his messengers to guilty men, whom they are soon to meet in judgment; and with an eye single to his glory and their salvation, under the guidance of the Holy Spirit, in answer to prayer, to pour out for the printed page all the emotions of their hearts. They have never met with truths too awakening or heart rending to be, in their opinion, adapted for circulation by this Society. A tract thus glowing and burning, as if kindled in heaven, they consider more valuable than silver and gold, even when consecrated to the treasury of the Lord."

The manuscripts for the premium of \$50, for the best Tract entitled "The blood of Christ cleanseth from all sin," may be addressed, post paid, as above, or to Rev. Wm. T. Brantley, Philadelphia, until June 1.

From the Chr. Wat. Hsbn.

#### REVIVAL IN WINDSOR, VT.

The church over whose interests I am permitted to watch, began to feel that the continuance of the work, so far as means are concerned, depended on their efforts. Therefore they endeavored to work as faithfully as though their exertions alone would convert sinners, and at the same time to depend on the Lord as entirely as though they had done nothing. And their labors were not in vain in the Lord.—Such a winter I have never before witnessed. Scarcely a day has passed for four months, without increasing the number of joyful converts.

Our meetings for social prayer and religious inquiry have been peculiarly blessed. While one room has been filled with anxious sinners, and another with praying Christians, the Spirit of the Lord has come down with mighty power. Never have I felt so sensibly the need of divine aid, as when witnessing such a scene. Often have I been induced to stand still and see the salvation of God. For it sometimes seemed almost dangerous to speak or move, lest something should be done to hinder the workings of Jehovah.

Thus far, there has been an unusual freedom from mere animal excitement. In addressing the impenitent, the effort has been first to convince the understanding, and then to make appeals to the heart.

Therefore the cases of conviction have generally been characterized by clear views of the holiness and justice of the divine law, and a great self-loathing.

Our baptizing seasons have been very solemn, and I trust profitable. Many received their first impressions while witnessing this delightful ordinance. Our first baptism was a scene long to be remembered. After an interval of about three years, we were again permitted to visit the water side. There in the presence of a large and solemn assembly, by the kind assistance of bro. Tracy, of Claremont, 32 were buried with Christ by baptism. Among them were found the grand parent of 77, and the grand child of 13. We have had frequent baptisms since. The whole number received since November, is 79. Nearly 20 more have been received as candidates for baptism, and many others are indulging hopes in the Saviour, who will probably soon follow. Not far from 50 have united with the Congregational church, and about 30 with the Episcopalians.

I rejoice to say that the work is still going on. The voice of inquiry is yet heard. Especially in some parts of the town, the prospects are more encouraging than at any former period. The temperance cause in this place, has been greatly strengthened by this revival. Thus showing that the cause of temperance and the cause of Christ are intimately connected.

May this work of God never cease, while there is an unconverted sinner among us.

Yours, &c.

ELIJAH HATCHINSON.

From the N. Y. Bap. Register.

Tully, March 13, 1835.

Dear Brother,—

As my last letter, dated in September, announced my intention of leaving this place, you will probably be surprised to receive another dated here; but my friends thought my work in this place not finished, and I concluded to continue a while longer.

And, my dear brother, we have "glad tidings

of great joy" for Zion. About ten weeks ago we concluded to hold a series of evening protracted meetings in the exterior parts of the town, in school houses, and then to hold a general one at the meeting house. About 15 hopelessly experienced religion at the first one, which continued about a week; the second was a joint one between Truxton and Tully, Eld. Purinton assisting; and between 20 and 30 professed to have passed from "death unto life." The third and fourth were owned and blessed of God, but were not so successful as the others. Our general one was a meeting of great interest, and the day of judgment alone will disclose the amount of good accomplished by it. A large number were, in the judgment of charity, turned to the Lord, and several of our citizens of the first respectability.

Since the year commenced, six have been baptized, and eighteen stand as candidates for the holy ordinance. Others will soon come forward. We enjoyed the occasional assistance of several of our ministering brethren from adjoining churches, but the principal part of the preaching was performed by brother Evans, of Spafford, who we expect to become my successor in this place. I expect to leave here after the first Sabbath in April, to labor for a season upon the Niagara frontier, in the peninsula between lakes Erie and Ontario. The deep anxiety felt for the church at Queenston and Drummondville (the catenact) has induced me to go there. But, oh! my dear brother, I almost feel to shrink back, in view of the many impediments in the way upon that important field of labor, and nothing but the encouragement of "Lo, I am with you always," could induce me to take the field. A few generous individuals residing there have assumed the responsibility of seeing me honorably sustained and supported; and may God bless them, and succeed our efforts in this holy cause.

I am requested by our brethren of the La Fayette church, to invite ministering brethren who are seeking a location, to give them a call, as they are praying the Lord of the harvest to give them a pastor. Until lately these brethren were a part of the Tully church; they were fellowshipped as a church in sister relation last autumn; and their present number is about 40. Their residence is principally in the rich valley usually called Christian Hollow, which stretches itself most of the way between Tully and Syracuse. They have considerable ability to sustain the preached Gospel, and a nobleness and generosity worthy of a good and active minister. And may the Lord send them one after his own heart.

After the first of May, friends and editors will please direct to me at Queenston, U. C. Yours, in a precious Saviour,

REUBEN WINCHELL.

For the Christian Secretary.

What shall a Church in a Languishing State do to perpetuate their unenviable condition?

For the benefit of such as make this inquiry, I would recommend the adoption of the following regulations.

1st. Let them be careful to know as little as possible about the exercise of each other's mind. When any of the members see each other, let the conversation always be on some worldly subject, or else let the time be spent in speaking against the benevolent operations of the day.

2d. Let discipline be wholly neglected. Let the members violate their covenant obligations with impunity. If some of the members wholly forsake the church for years, and as far as their influence extends, hinder others from uniting with it, and strive to build another denomination on the ruins of their own—if others become intemperate, and spend the Sabbath at the rum bottle instead of meeting with the church; and if others forsake the church and go from house to house, denying the divinity of Jesus Christ, and saying there is no hell except what a man carries in his own bosom, let the church "care for none of those things."

If the pastor should insist on their doing something, let them, to pacify him, appoint a committee, and there let the matter end. If he still urge the necessity of church labor, let the leading members tell him "the church is small now, and if these should be excluded, there would be but few left."

3d. If the pastor should appoint an evening meeting, and should preach from 25 to 30 minutes, let two or three of the other members, after him, occupy at least one hour apiece, and then urge others to speak.

4th. If they have a prayer meeting, let them come together late, and when together, wait a long time before they commence. In all their exercises, let each one strive to be the most lengthy. When one prayer is ended, let them sit in silence eight or ten minutes before another commences. Let this course be pursued till a very late hour, and afterward complain to every one they see, of their cold meeting, and thus discourage others from attending.

5th. Let them always speak lightly of their own pastor, and praise others. Let them never invite any to hear their own pastor, but if he make an exchange with another, let them strive to have a full house.

6th. If some other denomination is located in the same same vicinity, let them frequently attend their meetings, and leave their own pastor to preach to the walls.

7th. If any persons should wish to be baptized, let the pastor be requested to exchange with a neighboring minister that he may baptize them, and if this is not done, let them send abroad in the week time for an administrator. Let most, or all of the above regulations be observed, and I will warrant a church never to be in a more prosperous condition, than they are when their

piety is at 39 degrees below zero: i. e. at degree of cold which freezes the mercury.

IRONICUS 2d.

For the Secretary.

MR. EDITOR—

My mind has been exercised for some time past, on the subject of singing, as a part of the worship of God. I think I have seen a disposition in some churches, to make singing a popular service; to elevate its style to a standard that shall meet the approbation of the world.—And if any one presumes to object, he is immediately met with an argument that strikes him dumb, for the time being, to wit, "We must have good music or our meetings cannot be sustained; and this can only be done by arranging the best singers in seats by themselves, and these, assisted by sundry sacred instruments, will send forth music that will delight and charm the ear."

Now sir, what is good singing? In reply, I would refer you to our practice in revivals of religion, when we give out such hymns as "Children of the heavenly King," "The Lord into his garden comes," "Alas, and did my Saviour bleed," &c. set to tunes which, though very old, will never wear out so long as there is a Christian on earth to sing them, sung too with the spirit and with the understanding, and sent up to God with holy aspirations; and we have reason to believe, that the Saviour approves and blesses it as a part of his sacred service.—Now it seems to me that this kind of singing is good enough to satisfy the most fastidious Christian. And if the spirit of God is with us, if the Saviour is there, methinks that religious meetings will not only be sustained, but our seats filled with anxious sinners.

I have been induced to make these remarks from an unwrought conviction that formal displays, which are becoming prevalent in this part of public worship, meet the disapprobation of the Great Head of the Church.

STREBOR.

[For the Secretary.]

#### PREACHERS, PREACHING, &c.

CALL TO PREACH.—This has been the subject of polemic disquisition. What are we to understand by a call to preach? Impulse is not a call. By impulse, we mean, those powerful impressions, urging to something to which we are not competent.

How were the apostles called? Not by impulse; nor was it urged upon them by their friends, as the manner of some is. They were first called, and afterwards sent to preach. Their call implied a preparation—being sent, a discharge of their commission. When Christ called and instructed them, he committed the dispensation of the gospel to them, and then sent them to preach it. INTERROGATION. How shall they preach, except they be sent? (We know how some men preach, who neither feed the sheep or lambs, alarm the backslider, or awaken the sinner.)

We know, too, how Aaron was called. He had a fruitful rod, and was known by it. God does not call a man to preach, who has neither gifts nor an aptness to teach; this would be reaping where he had not sowed.

The whole, reduced, like a vulgar fraction, to its lowest expression, seems to settle to the point sustained by the scriptures; and in the words of Andrew Fuller, a call to preach is, 1st, a DESIRE for it, and 2d, an ABILITY to perform it. It is sometimes expressed thus: An internal call, begetting a desire to the office of a Bishop; and an external call by the church—a desire to enjoy his gift.

PREACHERS.—Why are some of our best instructed preachers so little successful, and others whose advantages and attainments are far less, instrumental of more good? The fact is, classical or pagan learning has but little to do with preaching Christ; nor is rabbinical literature indispensable to the herald of the cross. Strip the church of pride—and belles-lettres, or polite literature would be no more coveted than now. Plants nourished in our rooms, or fostered in hot-beds, may indeed be made to bloom and bear sooner; but still cannot vie with the less cultivated or neglected flower of the field, in freshness and verdure. Dr. Owen enjoyed every human advantage; John Bunyan had almost every impediment; in point of usefulness, whether considered in reference to their own or subsequent generations?

Why should the basket of fruit, because placed on the sideboard or table of the nobleman, despise the tree of fruit? Let not the privileged, literary man, aided by the panoply of erudition, condemn the weaker brother, for God has chosen the weak. Let not the more illiterate envy the man of cultivated intellect, since God has said, *study to be a workman.*

Not the learned, nor the ignorant, nor the successful, as such, but the FAITHFUL minister, is and shall be BLESSED.

BENONI.

For the Secretary.

MR. EDITOR—

In my reply to Rev. Mr. Hunt, in the last Secretary, on the subject of Baptism, I remarked that the Holy Spirit is now poured out where there is a revival of religion, but that none are baptized with the Holy Ghost, or have been since the day of Pentecost. I wish here to make some explanation. I designed, at the time of writing that article, to refer also to Acts xi. 15, and a few other passages, but it afterwards escaped me until too late for correction. It is not at all essential to the argument. It was only necessary to say that Christians are not baptized with the Holy Ghost at the present day, nor were they, except on special occasions, baptized with the Holy Ghost, in New Testament times.

I would now beg leave to add a few remarks on this point, as it appears to me that the baptism of the Holy Ghost is not understood by the majority of professors of any denomination. The day of Pentecost, I believe, was the only

time except at Christ's baptism, in which the Holy Ghost was visible, first in the shape of a dove, and second, as of fiery tongues. Acts viii. 15—17, the Holy Ghost fell on the people of Samaria after they were baptized. Again, in Acts xix. 6, the twelve men had been baptized precisely as the Samaritans had in the preceding passage, (viii. 15,) and Paul merely satisfied them that they had been regularly baptized, as Peter directed on the day of Pentecost, (Acts ii. 38,) in the name of Jesus Christ; so in like manner the Holy Ghost fell on them, and they spake with tongues, and prophesied. But in Acts x. 44, and related over again, Acts xi. 15, they were baptized with the Holy Ghost before they were baptized by Peter in the name of the Lord, ver. 48.

It is therefore perfectly evident to my mind, that the baptism of the Holy Ghost was a special overwhelming influence, given to certain individuals for a special purpose of speaking in various languages and dialects, which our missionaries now have to learn by hard application to study. We have no account that the jailer or the Eunuch, or indeed any of the churches to whom Paul addressed his epistles, were ever favored with this special gift. They were doubtless sanctified by the Spirit, and received his comforting influences, but were never baptized with the Holy Ghost, except certain individuals in those churches. (See 1 Cor. xii. 8, 9, 10.) If this then is true, (as I believe it is,) how extremely erroneous and improper it is for Christians at the present day to pray to be baptized with the Holy Ghost. Nothing is more common among all denominations, and more especially among our Methodist brethren, than the prayer, *Lord, baptize us with the Holy Ghost.* Indeed, I know of some who almost always add, *and with fire!*

I imagine that the language of Christ, in Mark x. 38, "Ye know not what ye ask," may with great propriety be addressed to all persons who pray to be baptized with the Holy Ghost. Because it is praying for a baptism which God has ceased to impart. We might with equal propriety pray for any other miraculous gift, such as raising the dead, &c.

If you deem this subject, connected with the *erratum*, worthy an insertion, it is at your service.

AMICUS.

For the Secretary.

ANECDOTE.—On the day of a militia muster, a facetious drummer attempted to be witty upon a reserved quaker. After annoying him sometime with his billingsgate and slang, to the no small diversion of fellows of the baser sort, Obadiah retorted: Thy drum is a type of thine head, it soundeth, not because it is full but because it is empty.

We learn with great satisfaction that a new Baptist Church is about to be constituted in this city. The Meeting-house formerly occupied by the Methodists, in Hanover Avenue, has been purchased and fitted up by the 2d Baptist Church, where meetings have been held for several months. The Meeting-house in Baldwin Place had become too straight for the congregation, a number of the brethren therefore, by mutual consent and advice, sought this new place of worship. The prospects of this infant colony are said to be very good.—*Watchman.*

#### CHRISTIAN SECRETARY.

HARTFORD, MARCH 28, 1835.

"Seekest thou great things for thyself, seek thou them not."

On this divine prohibition a few thoughts were offered last week, in reference to its benefits to individuals, when strictly observed. We then proposed to pursue the subject in reference to churches and ministers. It is only of Churches that we now propose to speak.

There is danger of misapplying the sacred injunction, by inattention to its peculiar expression. It is only when great things are sought for self, or mere selfish ends that the pursuit is forbidden. When Carey taught Christians to "expect great things, to attempt great things," he was right, for he did not urge them to do this, only for the salvation of men. It was not for the promotion of selfish ends in any individual church, or the aggrandizement of any particular society that he urged Christians to expect and attempt great things; but to save the perishing, to enlighten the benighted, to destroy idolatry, to glorify God—and not men. This was to seek great things for the Zion of God, for the world of sinners, and not for himself, or any particular church. The same justification holds good, when any great and good objects are sought by any particular church, irrespective of its own greatness, emolument, or fame; but the benefit of others only is sought to be promoted.

With those remarks and exceptions, it is safe to proceed to a more strict application of the prohibition to specific cases, and to endeavor to give a just definition of them. There are many particulars in which churches may be said to seek great things for themselves, and while striving to accomplish their object, regard very little, if at all, the directions of the word of God. Of the multitude of these selfish objects, a few only will be named; and first, the favorable opinion of the unconverted. To be great in the esteem of the graceless, a church must either neutralize its piety, embellish its worship at the expense of vital godliness and spirituality; surrender to a great extent the liberty of the sons of God; barter a ministry which dares call things by their right names, to tell the whole truth in the love of it, and with an union of the Holy Ghost, for a ministry which has most to say about religion, and at the same time, insists only upon the least possible quantity necessary to save appearances. Who needs be told that a church in any considerable degree conformed to the circumstances above named, is seeking great things for herself at an expense which the favor of the wicked, if obtained, will by no means remunerate? A church thus situated, is enslaved, and can recover her Christian liberty and enjoyment of religion, only by the use of our divine recipe, "seek them not."







## POETRY.

## THE DEATH OF THE MOTHERLESS.

Suggested by reading the following allusion to the death of Henry Jackson, youngest son of Rev. S. S. Mallory, who died Oct. 1, 1834, aged 2 years and four months.

"As the little boy turned for the last time his mild, beaming eyes on those around, he seemed to say, 'Father, she calls—I go—farewell, farewell.'"

"Who calleth thee, my darling boy,  
What voice is in thine ear?"  
He answered not, but murmur'd on,  
In words that none might hear;  
And still prolonged the whispering tone,  
As if in fond reply  
To some dear object of delight  
That fixed his dying eye.

And then, with that confiding smile,  
First by his mother taught,  
When freely on her breast he laid  
His troubled infant thought,  
And weekly as a placid flower  
O'er which the dew-drops weep,  
He bow'd him on his painful bed,  
And slept the unbroken sleep.

But if in yon immortal clime,  
Where flows no parting tear,  
That root of earthly love may grow,  
Which struck so deeply here,  
With what a thrill of boundless bliss,  
A thrill of rapture wild,  
An angel mother in the skies,  
Will greet her cherub child.

Hartford, March 17, 1835. L. H. S.

From the Missionary.

## AN HOROLOGY, OR DIAL OF PRAYER.

"Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour."

O thou, who in the languid noon,  
By Sychar's well, didst open wide  
To wandering eyes a better boon  
Than e'er their father's fount supplied;  
Up, where thy brightest glories burn,  
Our fainting souls, at every stage,  
For thy celestial succor turn,  
In this, our weary pilgrimage!

When, from the sun's meridian glow,  
We seek refreshment and repose,  
Do thou thy heavenly gift bestow,  
And all the stores of life unclose!  
Thence, quench the fervid spirit's thirst!  
Thence, fill us as with angel's food!  
Till day by day, our souls are nursed  
For thy divine beatitude!

W. C.

\* In the time of our Saviour, the day was divided into 12 hours, equal to each other, but unequal with respect to the different seasons of the year. The sixth, of course, was at all times answerable to noon.

From the Philadelphian.

## SONG OF THE DRUNKARDS OF THE UNITED STATES.

Welcome, we come with sad array,  
And in procession long,  
To join the army of the lost,  
Three hundred thousand strong.  
Our banners beck'ning on to death,  
Abroad we have unroll'd;  
And fam'd, we care, and wan despair  
Are seen upon their fold.

Ye hear what music cheers us on—  
The mother's cry that rang  
So wildly, and the babe that wail'd  
Above the trumpet's clang.

We've taken spoil; and blighted joys  
And ruined home are here;  
We've trampled on the throbbing heart,  
And flouted sorrow's tear.

We come, we come; we've search'd the land,  
The rich and poor are ours;  
Enslaved from the shrines of God,  
From hovels and from towers.

And who or what shall balk the brave  
That swears to drink and die?  
What hoos to such man's muttered curse,  
Or hiss, that spans the sky?

Onward! though even on our march  
Hang misery's countless train;  
Onward for hell—from rank to rank  
Pass we the cup again!

We come—of the world's scourges who  
Like us have overthrown!  
What we had ever earth like we  
To our stern prowess known?

We come, we come to fill our graves,  
On which shall shine no star;  
To glut the worm that never dies,  
Hurrah! hurrah! hurrah!

W. B. T.

**Pungent Reply.**—To a young Infidel who scoffed at Christianity because of the misconduct of some of its professors, the late Dr. Mason said, "Did you ever know an uproar to be made because an Infidel went astray from the paths of morality?" The infidel admitted that he had not. "There," said Dr. M., "Don't you see that by expecting its professors to be holy, you admit Christianity to be a holy religion; and that thus you pay it the highest compliment in your power?"

**Good.**—The Roman Catholic Sentinel lately asserted that, in speaking of protestants generally they did not include the Episcopal church, because the Papal and Episcopal communions were only divided by a paper wall. "An Episcopalian," in the N. England Spectator, replies, that that wall is just the thickness of the BIBLE.—Philadelphia.

The Danville (Ky.) Olive Branch has commenced a series of articles on slavery. They are written with great ability. This is a good sign.

## THE SLAUGHTER OF RATHCORMAC.

From the N. Y. Observer.

LONDON, Jan. 3, 1835.

"Widow Ryan," said Archdeacon Ryder, riding up to her door, after having killed her son, "you would not come to me till I showed you the law was too strong for you." I then told him I would pay him his tithes to save my children's lives.—Widow Ryan's evidence.

Poor woman! she did not know, when she promised to pay the tithes, that her son was dead! "When I first heard the sowers were coming," said the twice widowed mother, "I was knitting a stocking for Dick. May the Great God forgive him all his sins, and rest his soul in peace this day!" Dick is the one that was killed.

"And I went to look at the dead bodies," says the widow, "to see, would I know their faces! I turned two of them on their backs, and they were strangers. I then looked down to the end of my barn, and I saw my fine boy looking at me with the whites of his eyes, and his mouth open! I staggered down to him, and I caught his pulse: and he had no pulse. I put my mouth to his mouth, and he had no breath. I then began to shut his eyes and to close his lips, and Dick Willis cried out—'Don't stop his breath.' O Dick! says I, he has no breath to stop, and no heart to beat. With that I caught his head, and my daughter caught his feet, and we stretched him in his blood where he lay; and though my eye-balls are like two burning coals, I cried no tear since." Thus the mother of Dick Ryan.

Another widow, Mrs. Collins, had two sons shot dead on this occasion, one 32 and the other 30 years of age. "When their lifeless, but still bleeding bodies, were brought into her house, she threw herself on them and exclaimed in Irish—'They are not dead, for they are giving their blood.' But finding them cold and breathless, the terrible truth could no longer be concealed, and she became delirious, and was in this state of mind torn from the corpses of her sons by her friends, but not till she had actually tasted their blood! She remained in a state bordering on insanity for some days, and even still sometimes forgets that her sons are dead."

"On marching down the Middleton road, about half-a-quarter of a mile from the widow Ryan's premises, the reverend title owner, Archdeacon Ryder, ordered the troops to halt, and said to his lay-brother, 'that no good would result from the proceeding, if they did not return, and bring away the corn' (!)—for which purpose they had their own horses and carts with the party; but this course was firmly protested against by the third magistrate, and reluctantly given up."

"His reverence also said to the widow Ryan, when she consented to pay her tithes, before she knew of her son's death: 'Will you do it now?' 'No,' said the widow, 'for I have not the money in the house; but I will pay you some day in the week.' With that he put his hand in his pocket for a Bible to swear her."

It would appear, that in such cases, when they cannot pay, the collector swears them to their promises.

**The slaughter will do great good—and would seem to be a providential mercy—the unfortunate victims only excepted.**

It comes at a moment when it will be made national. The history of it develops the disposition of the party whose hand has done it, and exhibits some of the most impressive enormities of the system.

First, it develops the disposition of the party. It appears by the papers, that the protection and aid of the troops for the collection of tithes in this parish had been demanded again and again of the late government without success. But the moment the new ministry was appointed, their request was granted; and we see the consequence. Ireland would have been deluged in blood long ere this, had it been under such a regimen for twelve months past, unless an open insurrection had prevented, or the remonstrances of humanity had interposed its shield; and it would now soon be in that condition, except as the shock occasioned by this "onslaught" is likely to rouse the indignation of the public, and frighten these lovers of lucre and blood from their purpose. The moment the Duke of Wellington's flag was up, the responding signals were unfurled over the length and breadth of unhappy Ireland, and an army of 36,000 men and 6,000 police were likely to be put in immediate and active, though ignoble service, in ten thousand squads, to support the demands of the church on the wretched and starving peasantry. The disposition has been made manifest to all the world. Nothing could have been more undisguised, more frank, more determined; and nothing, surely, more affecting and melancholy. Can it be, that such a tragedy should have been enacted in the 34th year of the 19th century of the christian era, by christian hands to support the christian cause? Who can wonder that there are infidels in the world—haters of christianity—if such as this are to be specimens of its loveliness? It is time that all who love Christ should eschew such relationship, and shake themselves from its responsibility!

Secondly, the history of this sad affair develops at a glance the enormities of the system. Blessed be the age in which we live, for its increasing taste for statistical information—for facts—by reason of which, among many other daily and hourly conveniences to those who are seeking information, we are furnished at once with the exact and authenticated statistical condition,—so far as relates to this affair,—of this parish of Rathcormac, (or as they seem resolved to have it, Rathcormac,) in the county of Cork, Ireland.

The population of this parish is 2,900 Catholics, and 29 Protestants—13 of the last being in the family of the clergyman and magistrate, Archdeacon Ryder! The tithes of this parish are £1,500, or \$7,200, a year—well worth having, certainly. The congregation to be benefited, if benefit it can be called, by this tax, as will be seen, are 16 souls! for it is taken for granted, that the clergyman's family of

13, but for this living, would not be there. They are not naturally a part of the congregation.

From the latest accounts it would appear, that 14 persons were killed on this occasion, and about as many more wounded. Besides the flagrant and crying injustice of extorting an annual sum of £1,500, or \$7,200, from 2,900 poor and wretched peasantry, who have to support their own religion,—to maintain another religion, against which all their feelings revolt, the collection of this money by force and arms—nay, the collection of £5 of it, cost the destruction of about as many lives, as there are souls, for whose benefit this church is maintained in this parish at such enormous expense! It is a literal truth—a simple matter of fact, that as many people were actually shot down by musket balls, as there are members in the congregation for whose salvation it was done, including the clergyman's family! And the troops were headed by the clergyman, who, as the witnesses before the coroner's jury testify, gave the order to load, and the order to fire, from his own mouth! and who, after having done this work of death, had the hardihood—the savage triumph, to ride up to the mother of one of the victims, and say to her—"You would not come to me, till I showed you the law was too strong for you."!!

Excepting only the cruel and savage extremity to which these demands were carried, it is by no means one of the worst cases of ecclesiastical oppression in Ireland. There are parishes in Ireland without a protestant soul in them, burdened with like, and even heavier exactions; but Rathcormac and its late history are enough to exhibit the enormities of the system. It has made its impression; the eyes of the nation and of the world are upon it; the examination of this fresh wound, at such a crisis as the present, will be a thorough probing of the putrid mass; and if there be not applied to it a most severe and caustic treatment, it will not be because there is no demand for it.

There is much in a word.

Although the scene of this ecclesiastical-civic massacre was laid in the parish of Rathcormac, there is so much more poetic force in the latter, that every body has forgotten the former, and henceforth it will be—Rathcormac. Rathcormac will be a word of magic power!—Rathcormac will be the death knell of the Irish church, as an establishment; and the only subject of regret will be, that it ever existed—that its enormities were endured so long.

Protestants killing Roman Catholics!

The persecutors have become the persecuted; the oppressors, the oppressed! I never had any great love for Roman Catholics; but my sympathies now are very strongly moved for those in Ireland. I would pray for them; I would write for them; I had almost said, I would fight for them. To persecute and kill them is just the way to give them importance again in the world.

**Origin of the Monthly Concert.**—In Dr. Marshall's sermon on the death of Dr. Carey, it is said,—"About 1745, Mr. Sutton, with the hope of promoting religion around him, reprinted a tract of President Edwards, entitled 'A Humble Attempt to promote Explicit Agreement and Visible union in Extraordinary Prayer for the Revival of Religion.' This gave rise to those monthly prayer meetings for the spread of the gospel both at home and abroad, which gradually spread wider among those who loved the Saviour, till at length they now fill nearly the whole of the Christian world."

From the Chr. Index.

## EXEGESIS OF ISAIAH LII. 14, 15.

The transition from the "marred visage and form" of the Messiah in the 14th verse, to the "sprinkling" in the 15th, always seemed quick and unnatural. In examining this passage critically, it conveys a meaning very different from that given in our translation. Why were "many astonished at" the Saviour? Because his countenance was injured, and his body lacerated; yea, many people or nations looked upon him with surprise. To look upon with surprise, is one meaning to the Hebrew verb (naw-zaw,) used in the 15th verse. The seventy have translated naw-zaw, or the future tense, ya-zaw, into *thaumazontai*, which signifies to astonish, or cause to exult. The Arabic word, says Simonis, is "Proprie, salit," he leaps, or exults. He remarks also on the word in loco, "exultare facit admirationem." So likewise Gibb's Gescnius, "so shall he cause many nations to wonder at him." The meaning wonder or surprise accords much better with the general scope of the passage than sprinkling.

The Targum is, says Dr. Gill, "he will scatter many people." Every school boy knows that scatter or disperse or sow, is the most common meaning to the Latin verb *spargo*; and this seems more natural than our version.

If it be maintained that the word *sprinkle* here regards the ordinance of the Christian church; it is manifest that the prophecy in the verse has never been fulfilled; for Jesus did not sprinkle any body—adult or babe: that he did surprise and astonish persons is evident! That he caused many persons to "leap for joy" is also true.

MELANCTHON.

\* See Isaiah I. 6; III. 4, 5, 10. Matt. xxvi. 67; xxvii. 26, 29.

† Matt. vii. 28. Mark v. 42. Luke xxiv. 22

**MISSION TO THE NESTORIANS.**—Recent intelligence from the mission to the Nestorians in Persia, has been received in Boston. The Boston Recorder says: "The Rev. Mr. Perkins has been at Ooranniah, and had an interview with the Bishop at that place, and with the Patriarch of the Nestorian Church. He was received cordially by both. They professed entirely to approve of the objects of his mission, and to be thankful to God for sending him. The Patriarch promised to render all possible aid in promoting the objects of the mission. The Bishop and a priest have accompanied Mr. Perkins to Tabreez, to learn the English language, and teach him the Syriac."

The story of the great success of the Roman Catholics among the Nestorians proves to be exactly the reverse of truth. Within a few years, the Patriarch himself, and many others, who once professed the Romish faith, have renounced all connection with the Pope.

**The Wabash College** is a new institution at Crawfordsville, Ind., for the benefit of the country on the upper Wabash, 12 years ago a wilderness, now having a population of 100,000.—Rev. E. W. Baldwin, of New York city, is appointed President, and an effort is making to raise large funds.

## BEHOLD THEIR END!!!

We copy from Zion's Herald, a Methodist paper published in Boston, the following letter addressed to the editor of that paper.

A friend informed me this evening, that being in Boston to-day, a gentleman told him that he sat up with a sick man last night—a young gentleman, and a disciple of Abner Kneeland. He appeared to be near his end. That sickness accompanied by the visitation of Heaven, had brought him to himself.—His weeping and wailings are dreadful. He laments in heart-rending language his awful situation, and curses the day he ever saw Kneeland or any of his followers. He says that Mr. —, Mr. —, and Mr. —, (infidels) have been his chief companions, they have led him from one haunt of vice to another, until they have been the means of ruining his soul. Thus the wretched man occupies his time in lamentations, execrations of his destroyers, and calling for help.

Where are his associates now? will they go to comfort him? No! like cowards they desert him—it would be no very agreeable sight for them to see the fruits of their system.

Friday evening, Dec. 26, 1834.

The following characteristic correspondence has lately taken place between M. Jules Janin, the well known Paris theatrical writer, and M. de Chateaubriand. The former *literateur*, was collecting charity for some most deserving objects, and among others to whom he applied in furtherance of his purpose, was Chateaubriand, which he did as follows:

"Have you got five francs remaining for a charitable object?" The reply was, "I have not more than five francs, but I have borrowed fifteen of my porter, and I send it all to you, that the unhappy objects of your benevolence may remember me in their prayers, and you in your papers."

## PAULINUS, BISHOP OF NOLA.

This good man, having spent his whole estate in redeeming Christian captives, at last offered his own person to redeem the son of a poor widow; but the barbarians were so moved with his benevolence, that they sent him back, and released several captives to accompany him.

## REV. DR. EVANS.

The late Dr. Evans, of Bristol, having once to travel from home, wrote to a poor congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon.—The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came amongst them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them; "knowing that you were a learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever hear." "Ay, ay," the doctor replied, "you entirely misunderstand the nature of learning, my friends: its design is to make things so plain that they cannot be misunderstood." Similar was the view of Archbishop Leighton, who says, in one of his charges to his clergy, "How much learning, my brethren, is required to make these things plain!"

**REV. R. HALL.**—This distinguished preacher was once asked what he thought of a sermon which he had just heard delivered, and which had appeared to produce a great sensation among the congregation. His reply may suggest an important hint to some Christian ministers:—"Very fine, sir; but a man cannot live upon flowers."

## MODERN MUMMY.

A curious discovery has been recently made in a Swedish coppermine. On opening a gallery between two levels, some miners found the body of a young man in a spot 150 feet deep, which had not been visited in the memory of man. The weak solution of sulphuric acid in water, with the alkalis that had formed there, had petrified the corpse without at all robbing it of its youthful appearance. So unusual a sight collected the whole neighborhood together. An old woman soon came up and burst into tears, upon recognizing the features of her betrothed bridegroom, who had disappeared 50 years ago, but what had become of him was never known. The interval that had elapsed, had wrinkled and furrowed the whole dame's face, whilst the bridegroom, thus disintegrated from his grave, appeared in all the fresh lineaments of youth. The body was exposed for several days, and at last interred with much ceremony; the funeral procession being accompanied by the whole body of miners.

## MINISTERIAL UNION.

You cannot weld cold iron. But if it is softened thoroughly, you can easily join the parts. And when the hearts of ministers lead them to unite their efforts in promoting the salvation of men, the case has never been known in which God has withheld his blessing. The manner of uniting these efforts is mere matter of form, and of no account in comparison of the thing.—N. Y. Evan.

## REPUBLICATION OF THE London, Edinburgh, Foreign, and Westminster Quarterly Reviews.

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Considering the intrinsic value of these journals and the substantial and elegant form in which they are issued, this publication will be one of the cheapest in the country, and cannot fail, we should think, to meet with general encouragement.—*Baltimore American.*

We would recommend this work to general patronage, as containing some of the ablest essays of the English language, in all its modern purity.—*Evening Star, N. Y.*

These are all works of unquestionable value to the statesman, the student, and to the general reader, while the price is exceedingly moderate and the work very fairly executed.—*New Yorker.*

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